

The Temple Artisan

AUGUST, 1914

CONTENTS

PAGE

Aspiration's Voice.....	31
Inner Realms ..	32
Theogenesis.....	<i>B. S.</i> <i>R. S.</i> 33
Occultism for Beginners. XV. The Uni- versal Mind.....	<i>W. H. D.</i> 37
Editorial Mirror.....	39
Children's Department.....	40
The Foundation of the Temple. <i>G. A. Briggs</i> <i>W. H. Dower</i>	41
Temple Activities and Notices.....	45

Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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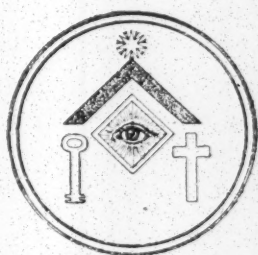
The Temple Artisan

Vol. XV.

AUGUST, 1914

No. 3

Behold, I give



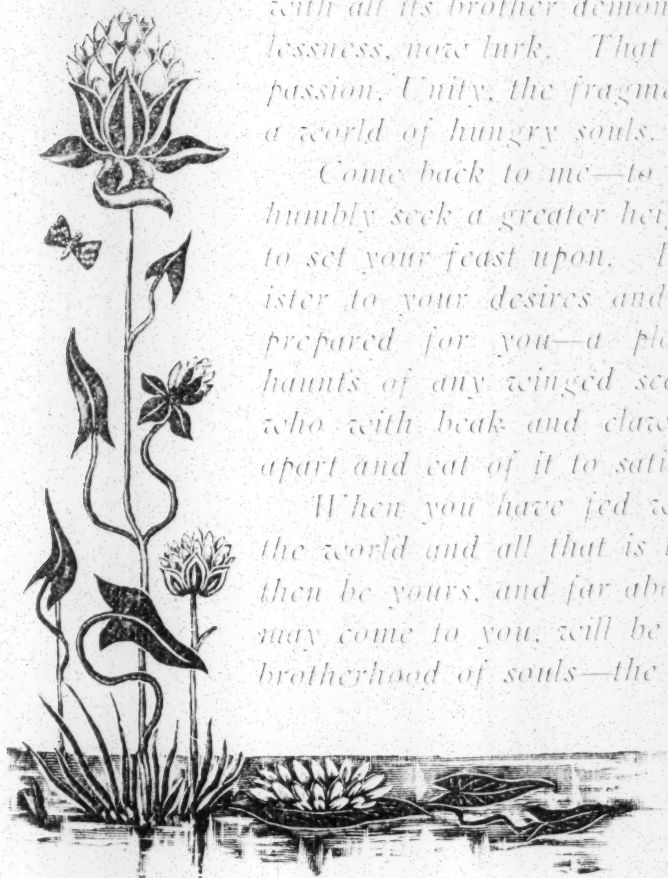
unto thee a key.

ASPIRATION'S VOICE

I, Aspiration's Voice, now call and bid you in the name of Christ to come, and from Devotion's mountain heights behold the valleys far beneath where now the Ravens of Division are fighting, gloating over the remnants of the feast once laid for man by heavenly hands—the feast which all unwittingly is left uneaten at the bidding of the demon Discontent, who led you into byways where it, with all its brother demons, greed, suspicion, faithlessness, now lurk. That feast of Tolerance, Compassion, Unity, the fragments of which would feed a world of hungry souls.

Come back to me—to Aspiration, Prayer,—and humbly seek a greater height than last you sought, to set your feast upon. Heavenly hands will minister to your desires and point you to the place prepared for you—a place above the breeding haunts of any winged scavenger or other demon who with beak and claw would tear your flesh apart and eat of it to satisfy its lust.

When you have fed with me on Holy things, the world and all that is therein, all purified, may then be yours, and far above all else of value that may come to you, will be your recognition of the brotherhood of souls—the crown of Mastery.



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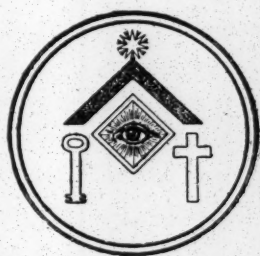
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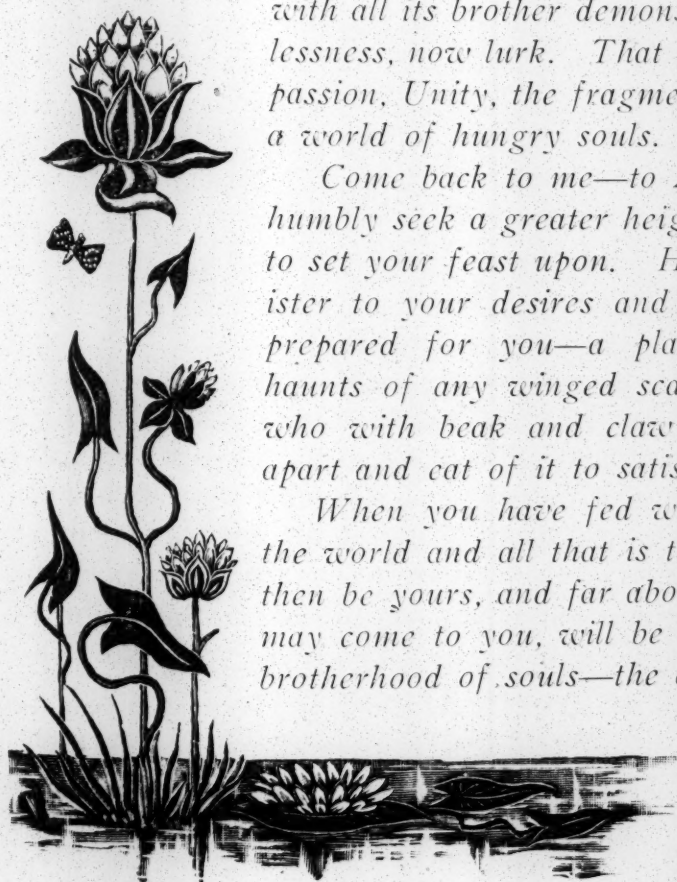
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INNER REALMS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLV.

We; Elder Sons of the same great Father-Mother which bore you who are the younger sons, are taught that the same far distant bodies at which you gaze so longingly at times are but holes in the great blanket of space, as is this seemingly soiled body your heavy feet now press so haltingly.

Not until your eyes are opened to the illusion which now enwraps you can you fully comprehend the reality back of such a seemingly wild statement. If you drive a nail into a tree, or cut a piece out of any solid body, the instruments you have used have entered a new realm, a realm which science designates an inter-molecular realm. If by an effort of will and the use of a thought-nail you could plunge that instrument through the midst of that realm, the instrument so used would enter a still finer realm of substance, the inter-atomic realm.

The inter-molecular realm of science is in fact the lowest astral realm of occultism. The inter-atomic or etheric realm is the higher astral realm. That you are constantly passing through, lingering in, and coming back from those realms, in both sleeping and waking hours, does not often occur to you; yet it is true, and the same wave motions which bear your wireless electric messages to you upon this dense realm of matter, may bear your consciousness from one realm to the other.

The disintegrating of your dead bodies create similar vortices in space, giving opportunity for the mind instrument—the soul—to enter the inter-atomic realm, as the disintegration of other forms of matter gives opportunity for the release of the elementals inhabiting them and allows them to break through into the inter-molecular realm of the disembodied.

If this be true, as it is, is it not also true that the apparently dense matter in which you are engulfed is but the cast off shells of that inter-atomic and inter-molecular substance with which the soul clothes itself for experience when passing from the realm of spirit, the higher pole of life, to matter, the lowest pole.


In your dream life, in trance and spiritual vision you escape from the bondage of molecule and function in those higher inter-atomic realms of substance, and because you find yourselves outside the limits of time and space as you know them, and subject to different laws, you generally think the former are the il-

lusionary realms and the one you have left the only substantial reality.

Doubt and unbelief are the bars which close the doors of those interior realms to you, for doubt and unbelief belong to the realm of the cast off shells. They have no place in the interior realms where uncertainty has given place to knowledge. Those interior realms are the real realms of power, and until you can consciously enter their portals, concentration, in the sense that the Initiates use the word, is very difficult if not impossible; for to concentrate to any purpose the visible universe must pass from your mind. No human tongue can tell you how to do it, for it is a function of the soul. I can and have told you how to proceed to learn the alphabet of it, but neither I nor any other being can describe its final achievement. In a few words it may be partially designated.

Learn to lose yourself in the thing, person, or condition you would concentrate upon, and do so with a definite purpose as the guiding force. A more penetrating ray than those given off by any of the newly discovered elements, and a more efficient method for determining the constitution of matter than the spectroscope has given, is possessed by man, but his lack of patient investigation and his continued falling back into the illusions of sense, and his unwillingness or inability to bear the results of his own actions when such results are precipitated by the hosts of elementals which guard the gateway of every interior plane, prevent his recovery of the power once possessed by him.

Just on the verge of that discovery, chela after chela loses his opportunity, by means of the temporary obscuration of his inner sight as a result of the commission of some deed to which he has been incited by those guarding elementals, or his refusal to perform some duty assigned to him as a trial of his strength or intuition, and the hard climb commences over again. Truly it is said, "Whom the Gods would destroy they first make mad."

H—

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzian given by the Master Morya to the Temple of the People for the New Humanity.

COMMENTARIES.

VII.

When the Masters founded the Temple of the People, one of the most specific statements they made was, in effect, that they

would endeavor to simplify as many of their teachings as was possible for the sake of the newer students, since many of the teachings given to their first students through Madam Blavatsky had failed of their purpose in one respect,—they were too recondite and the terminology was too unfamiliar to freely accomplish their purpose as far as the masses of the people were concerned. Consequently, such terminology has been avoided in all Temple teachings, as far as has been possible, and the same rule has been and will be applied to the commentaries published by us. So, when we are criticized for using terms more familiar to the English speaking race; terms which are indicative of the same great Beings, cosmic events and conditions of matter referred to in the Secret Doctrine in other words, and in the Sanscrit language, we shall have to bear such criticism as best we can, feeling certain that our efforts will be respected by many. Especially will we endeavor to use the terms modern religious systems have applied to the same or similar truths expressed in ancient religious systems and in foreign languages, except in instances where no equivalent can be found in the English language.

In the preface to the first volume of the Secret Doctrine, Madam Blavatsky unequivocally states that the two books so entitled do not comprise "The Secret Doctrine" in toto. The Stanzas and some few quotations from commentaries as given therein are taken from the Book of Dzyan, which in its entirety is that "doctrine."

In a private instruction Madam Blavatsky relates that she has been given "a handful of seed to sow." This "seed" is, in part, the nineteen Stanzas and the above mentioned quotations. The first section of the Stanzas consists of the seven Stanzas of the first volume of the Secret Doctrine, called "Cosmogenesis." The second section is made up of the twelve Stanzas of the second volume, entitled "Anthropogenesis." The third section of the Stanzas, "Theogenesis," has been given to the undersigned and, together with commentaries, is being published in the TEMPLE ARTISAN as fast as circumstances will permit.

Some of the critics of the last section of the Stanzas received, have taken it for granted that the last lines of those Stanzas are prophetic of the changes to occur during the sixth sub-race of the present the fifth, root race, while Master Morya has stated that "they concern the changes to occur in some of the sub-races of the sixth root race," from which we are separated by many millions of years.

According to a statement of Master Morya's, there are forty-three unprinted shlokas between the last shloka of the seventh Stanza in the first volume of the Secret Doctrine and the first shloka of the first Stanza of the second volume, and others are missing from other Stanzas, which concern the evolution of man from the *humān Dhyan Chohan*. There are quite as many missing shlokas between some of the last section received. The first four Stanzas of the latter, "Theogenesis," refer particularly to different periods of the second, third and fourth, and the first divisions of the fifth sub-races of the present—the fifth root race. The many missing shlokas probably refer to some, if not all, of the subdivisions which may be briefly referred to as family races. Consequently, it must be understood that the last mentioned Stanzas are not in direct sequence as they would appear in the Book of Dzyan.

There must have occurred a wide gap, therefore many missing shlokas between the end of the fifth and the beginning of the sixth Stanzas. As we understand it, there are many phases of evolution referred to in the missing shlokas and stanzas not absolutely necessary for a broad outline of that subject, and also many others that would be incomprehensible to the present races of the earth, owing to the fact that the latter have not yet developed two of the seven senses, all of which would be necessary to a full understanding and which will be the birthright of the sixth and seventh races. One of these senses will be evolved in the sixth race, and the other, the synthetic sense, in the seventh race. Not being in possession of these senses, we are in no position to comprehend the symbolic figures of speech in which the missing Stanzas are couched, many of which relate to the phenomena and the lives of the sixth and seventh sub-races of this root race, during which great changes will take place in the human body and the manner of living.

The Avatar first indicated in Theogenesis is the Avatar of the fifth root race, while the Great One subsequently referred to in the seventh Stanza of the series published in the ARTISAN of December, 1913, is the synthetic Christ, or Avatar—the Nirmanakya body of the Ego which has manifested in the body of each Avatar of the preceding root races.

The instruction entitled "Group Souls" given to Templars by one of the Masters as clearly indicates the grouping of Avatars as it does the grouping of lesser human beings whose bodies are the manifestations *in form*—of a single spiritual being. This Being is the spiritual Father-Mother of its children—the aforementioned

bodies—and is sometimes termed the Regent of the Star to which such a group belongs,—not the astrological star, but that which has been termed the “Star of our Divinity”—the Dhyani Buddhi,—planetary spirit, which presides over every birth of every human being who is of its essence throughout a Manvantara. There are seven Dhyani Buddhis, as there are seven planets belonging to this solar system, four open and three secret. The Dhyani Chohans and Dhyani Buddhis are identical. Those students who are specially interested in the above subject are referred to pages 526 and 527 of the first volume of the Secret Doctrine.

On the ascending arc of every great cosmic cycle all life forms are tending toward unification and must return to the One in the same sequence in which they came into manifestation. When it is understood that *all* life in manifestation *in form* on the physical plane has descended from the etheric plane—the fourth plane—through two other states or planes of finer substance, the following statement made by an Initiate appears worthy of credence:

“The first born Son—the Elder Brother of the human race—was indeed and in truth the first Ego, the first spiritual entity, to assume form as the first androgyne in manifestation.”

The archaic manuscripts contain the essential details for a broad understanding of the creation of the universe and of man. Therefore it is not necessary to do more than state briefly a few of the esoteric teachings regarding the birth and development of an Avatar—a Christ.

“Instead of a single creation of the universe and man at the beginning of time, there were three separate and distinct creations, as are already indicated in the principles of every great world religion, corresponding to Spirit, Mind and Form. While the present human race possesses mind and form, it has only the seed of spirit—the Christos—figuratively speaking. Only in the vehicles of the Christos,—the Avatars of the human race, has that seed developed to any such extent as would make possible the perfect development of the Nirmanakya form—the vehicle which is essential to a full incarnation of the Christos in man. This is the interior body which is not bound by space and time or limitation of any kind, such a body as that which appeared to his disciples when the last Avatar, Jesus, had passed through his last great initiation, his so-called resurrection.”

Therefore, the difference between the Avatars and the rest of the human race lies in the fact that the Avatar is the fruit of the Spirit, the Christos, and man, as yet, is but the fruit of Mind and

Form. Figuratively speaking, the seed has not yet developed in the latter, owing to the state of the soil in which it was implanted. The soil must be enriched before the plant can grow, blossom and fruit. It is in stress and strain, joy and sorrow, pleasure and pain, that the requisite qualities for such enriching may develop.

It makes no difference who the putative father of an Avatar may be, his real father is the Christos, the first born Son of the Father, and the mother is always "overshadowed" by the Holy Spirit, the masculine aspect of the first Androgena.

It becomes necessary again and again to call attention to the fact that the human race has not evolved from an animal race, for the reason that many writers of scientific treatises on evolution still cling to the idea of the "missing link" between man and animal. Occultism denies this theory *in toto* and insists on a spiritual genealogy for man. While there will be many missing links found between different races of mankind and different races of animals, such a missing link as science is searching for between man and animal will never be found. It was not until after spiritual, though mindless, man had fallen into gross sin that anything like a human body was born of an animal; but the ones so born were not human beings, they were anthropoid apes.

B. S.

R. S.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. NO. XV.

THE UNIVERSAL MIND.

Spectrum analysis seems to show that chlorophyll exists on all the planets of our solar system which would indicate that generally speaking all of our planets are approximately in the same grade of evolution so far as the evolution of their cosmical principles are concerned. Chlorophyll, the green coloring matter in all plant life, is the mental principle in plants as was shown in the last lesson; its universality on our own and other planets shows that the lower mentality is especially active at this stage of our evolution. Hence is nature green in coloring. When other cycles shall have come and other principles are dominant in their evolution, the green will still be in evidence as the lower mind must continue to manifest, but there will be other colors as universal as green now is. The green in nature then is evidence of the UNIVERSALITY of the working of the Kama Manas, the LOWER MENTAL-

ITY, lower only in the sense that it is a ray or projection of the higher mentality.

Humanity also at this stage is developing and evolving its lower mental principle, not touching and reaching as yet save feebly the infinite balance of the higher mind, Manas. Once we touch Higher Manas, we know and realize our fundamental Unity with the All, for Manas is Universal Mind. On this outer plane it differentiates into myriad sparks, so to speak, each spark ensouling a separate entity and making it appear as though that separate embodiment were the all, thus creating the GREAT ILLUSION OF SEPARATENESS.

The reason for egotism in all creatures is because the green of the lower mind is compounded of the blue (indigo) of the higher mind, and the Yellow of the Buddhic principle and this gives to the green the glimmering of its universality on higher planes, of BEING THE ALL, for the higher Mind conjoined with the Buddhic principle is the plane of the Unity of all things spiritually speaking. Hence, comes in all creatures the instinctive feeling of egoism, of being the *centre* around which all things MUST MOVE. This is true from its higher standpoint, but cannot be applied on the lower planes without TAKING IN EVERYTHING ELSE IN MANIFESTATION which is not done when egotism manifests. Thus the green light particularizes and the yellow and indigo of the higher self generalizes its qualities in manifestation.

On the lower planes whenever a flame of green quality is ensouled or embodied there is a miniature representation of the universe as a whole. This green light may ensoul a leaf, a blade of grass, a human being, a sun, a solar system or the whole universe, yet having its centres within centres and wheels within wheels related indissolubly by its inherent INDIGO and YELLOW CONSTITUENTS to the UNIVERSAL HIGHER MIND, MANAS-BUDDHI, Manas-Buddhi being the MENTALITY as one might say of God, the lower reflection must in the end *obey* the WILL FLOWING THROUGH IT and all nature must move in order and harmony with the Divine plan of evolution, which is simply another way of saying that all things because of the innate light of intelligence KNOWS *just what to do and how to do it* according to the divine and natural plan of evolution of the Universal Mind forever directing, cosmically and particularly.

W. H. D.

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EDITORIAL MIRROR.

All signs indicate that Fifteenth Annual Convention of Templars will be one of the best ever held. Some special features contemplated will probably make this gathering out of the ordinary.

✻

These annual gatherings add power to the work and to the individual units as the whole movement comes nearer to the Masters at this time, corresponding to the time in the orbit of every planet when it is nearest to the sun and having the opportunity at such time to absorb and assimilate more of the radiant life from the great Master Centres at such periods.

✻

The period of receding from the Sun Centres gives opportunity for growth and the use of the light and life energy received during the time of closest approximation.

✻

Whether a Temple member is able to be at the Centre physically at this time or not, the same law obtain with all Templars who are in real sympathy and rapport. Such will also receive on the corresponding plane of their sympathetic contact, for the Master—the Temple Sun shines for all—and space and times does not intervene when states of consciousness are concerned.

✻

The Temple is now a well defined and established nucleus embodying and transmitting definite and persistent Lodge currents outward to the world in all directions. These Currents of force and energy go forth and reach receptive minds in all parts of the earth, inspiring much of what is done in the world for the real good of humanity. Thousands and millions are ever looking for light and more light and on inner planes their consciousness is attracted to the Lodge Light flowing ceaselessly to the Temple aura and as this light is for all they draw to themselves its radiance inspiring higher religious, philosophical, scientific and economic endeavor in world-currents of outer action.

Hence with a firmly and well established nucleus it may be seen how the Masters of the Great Lodge may work in helping the world without a large organization numerically speaking. In fact, counter-currents in large organizations of present humanity may easily hinder spiritual forces making for the uplift of humanity.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 117

THREE WHITE ROSES.

There bloomed one day in the garden of the king, three white roses, pure, spotless, beautiful, shining and soft like satin.

All on one bush they bloomed, though all were of different sizes. The center one was the largest, in full bloom, strong and handsome. Beside it, on its right was a smaller one, just as perfect, but waiting to open in fullness of beauty. At the left bloomed the smallest of all, secure in its bud-like strength, with all the joy of unfoldment awaiting it.

These, said the Master of the Garden, as he looked upon the roses one morning, are ready to be sent to the king. I will cut them and send them to him for his joy and great pleasure. I wonder if worthy messengers can be found to carry them to him; for unless they be carried by those who appreciate their value and beauty they will give the king no joy for they will have lost all their freshness.

So the Master of the Garden called three messengers unto him and said to each one of them separately as he handed them one of the roses: Take this rose, carry it to all you can find who are needing love, courage, and gladness. Give them of the light, beauty and innocence of this flower until they have been renewed in spirit. When no more can be found who have need of its fragrance, bear it then to the king who, if the rose shall have retained its purity, shall receive it with joy eternal.

One word more, said the Master: "Before you start on your errand, remember this—the spotless whiteness of your flower can only be retained by your giving it freely to all who may have need of it. It matters not how soiled may be the hands of those who reach for it in your passing. They will not stain it. The only thing that can mar its purity and sweetness is your withholding it

from any one who may ask for a glimpse of its beauty, or who may stretch forth a hand to hold it a moment within their own clasp.

"It is only after all who are watching for it have satisfied their gaze upon it, that the king can receive it, for these roses are to be placed in his crown, and he could wear his crown no longer if it contained within it anything which had added to the sorrow or helplessness of his people. The crown of the king can be adorned only by the joy and the light of his subjects.

"Go now and carry these roses to all people. See to it that you reach the king with them without spot or blemish upon them. Know, too, that all three must be brought to him to make the crown complete, for neither one nor two can crown anything. There must be three to accomplish it."

WORKING PROGRAM FOR AUGUST.

August—Month of Realization.

Songs—Pottery Song—Builder's Songs—Electric Light—Gaynor Song Book—Katy Did—F. K. Knowlton—A Holy Breath of Love.

Lessons—Unity Lesson 8. Becoming One With the Whole. Lesson 10-26-27

Right Force—Steadfastness.

Right Time—All Times.

Motto—A new world seems the mighty sea.

It carries life to you and me,

And every salty wind that blows

Brings strength and pow'r and deep repose.

—E. H. Haworth.

The Correspondences are Leo (Sun), Virgo (Mercury), Moonstone—Pearl Lily.

The Agents are Prana and Auric Principle.

The Occupation should consist of such as could be completed during the month, and including the force of steadfastness of purpose.

THE FOUNDATION OF THE TEMPLE.

The relation of the earth to the sun illustrates and symbolizes that equilibrium coupled with freedom and usefulness which should characterize each individual soul. This equilibrium is attained by a perfect balance between opposing forces.

The centripetal force would draw our earth to the sun and thus burn out all planetary life. The centrifugal force on the contrary would drive the lonely earth entity into the infinite cold with

equal destruction to planetary life. The balance between these forces, however, unifies the earth's orbit and the solar system at just that point where human life may thrive.

In the individual soul the centripetal force is the tendency to spend one's life in rapt contemplation of the Divine; it is the tendency which would lead one to devote one's life to the absorption of spiritual principles and to the perfection of one's soul. The centrifugal force on the other hand is the tendency which sends us into the practical material affairs of life; which would occupy our minds with the details of every day affairs whether because of greed or of a desire to serve. Either force alone is destructive of the opportunity to realize one's own form of life which may be defined as freedom. Only in the perfect balance between these forces is that freedom realized.

The average man misses his way because he is dominated by the centrifugal force with its separating tendencies and consequences. The spiritual neophyte is apt to miss it through the domination of the centripetal force with its tendency to absorb the soul in personal adoration of spiritual things. The balance, the ability to realize one's human and divine form of life, the freedom, is attained when the desire, the wonder, and the love of learning the truths of our divine spiritual unity is balanced by continuous efforts to apply them to the realization of this unity in every day affairs.

How may this balance be attained?

The man of the world of course needs to seek spiritual truths that his life of external details may be illumined and regenerated by a desire to serve which will dominate his desire to acquire.

The man of the spirit needs to restrain, control and direct his forces. They should be externalized because only in the external relations of man with man do spiritual truths become facts of life. Merely as personal intellectual conceptions or as personal emotional experiences, without active and continuous practical expression in every day life, they are eddy currents which retard rather than advance the flow of divinity into the consciousness of man and thence into the life of that greatest of unities, of which we are all parts.

As no two human beings are alike in temperament and genius the direction which these external activities take will differ widely. Some will become teachers of spiritual truths. Others will find life in devoting themselves to business in order to make it a field for reciprocal service rather than for gratifying greed. Another type

of man will give his life to political activities. All our countless efforts to externalize spiritual truth are good.

There is one great principle in them all which should be recognized. It is symbolized in the building of a house as it must be realized in the building of the spiritual Temple of Mankind. In either case an excavation must be made and the foundation must be laid properly therein before the superstructure in which we are to live may be built. We can go no further than to plan the Temple and to gather materials for it until the foundation is laid in the excavation prepared for it. And the first step toward construction is to make excavation.

This foundation of the spiritual Temple consists of the just conditions under which men eventually will live in this material world. The excavation for it, which is the first work of construction, consists in actively and efficiently attacking the injustice of things as they are. Until present conditions are just, and all men are in freedom, regenerate spiritual life is impossible. This is true because there can be no regeneration except in freedom and because, since humanity is an organic unit the regeneration of the individual is contingent on the regeneration of the larger organism of which he is a part. Prior to active and successful attacks on present unjust conditions therefore we can go no further than to draw architect's plans of the Temple and gather materials for the structure; we cannot build it.

Now the conditions under which men live are determined by our man-made laws, and especially by those laws which govern each man's opportunity for access to the common Mother of all material life—The Earth. For this reason political activities with particular reference to the removal of unjust economic conditions come first in the actual building of the Temple. They constitute the excavation for the foundation.

This does not mean that other activities are not necessary before and after construction has been started. Far from it. The teacher of spiritual truths, for example, has a prior function. His is the task of familiarizing apprentice builders, by rational and non-authoritative methods, with his conception of the architect's plans. In doing this he also is gathering materials for the Temple. So also with educators, scientists, statesmen and others who lead their disciples to think for themselves and to recognize the unity of man. They, too, are gathering materials for the Temple.

But while these preliminary activities are essentially necessary they do not in themselves build the Temple or any part of it.

They supply the plans and the materials; the actual construction begins with the excavation for the foundation, and the first materials needed are those to be used in that work.

As in building the loftiest and most beautiful of material habitations we must first dig into the bowels of the earth and line the excavation with strong materials which will remain as the basis for the life which is to dwell in the superstructure; so also in building the spiritual Temple, we must first dig into the bowels of man-made laws which govern material relationships and line them with stones of Justice which will remain as the basis for the common spiritual life of organic regenerate humanity which is to dwell in the upper regions of the completed Temple.

Nothing is sufficient unto itself. Interdependence is the corollary of Unity. And Unity, Beauty, Strength and Wisdom are the pillars that sustain the Temple of Life, whether in the cosmic, the human or in the social organism. Without Beauty (harmony) there could be no Unity. Without Strength, Beauty would be Ugliness. Without Wisdom, Strength becomes Weakness. So in terms of the qualities, establish the foundation lines of Unity Beauty, Strength and Wisdom, co-ordinating life with those qualities in everything around us. Then we work with the divine and natural purpose of the Master-Builder of the Temple of the Universe. This means strong search and effort, aspiration and sacrifice. There is no royal road. Whatever of lasting good comes we pay the price for in some way. If we gain spiritual wisdom we have paid the price in material sacrifices of some kind. If we gain the inner life, we have paid in some degree in terms of the outer life. In other words, we must redeem matter, our outer selves, as we near the goal of eternal light. We must be nourished daily perhaps on the fruits of injustice and misunderstanding—and be silent in the fire while the transmuting flames do the purifying work. Then the dross is burned away and the pure life remains a fit foundation on which to base spiritual responsibility. How can we rule cities, nations, planets—rule with God—until we rule ourselves? The foundation stones of the Great Temple must be without fault or blemish—must be living stones—purified souls—unified, harmonized, and strengthened with an all-wise natural and divine purpose before they are fit to be emplaced and function divine consciousness, knowledge and wisdom.

To gather together earnest men and women who grasp the inner and outer meaning of the real foundation of the Temple as outlined above and who are ready to put their life to real service

for the upliftment of all the races of the earth spiritually and economically is the main purpose of The Temple of the People. Are you ready? If so—BEGIN NOW.

G. A. BRIGGS.

W. H. DOWER.

TEMPLE ACTIVITIES AND NOTICES.

Brother John O. Varian and family are now permanent residents at Halcyon, moving down with all effects during the past month.

* * * *

The presence of Mr. and Mrs. Varian at the Centre will add substantially to the power and strength of the Centre in many ways.

* * * *

Miss H. A. Farrar is again at Halcyon for the summer, stopping a week at the Sanatorium and the remainder of the time will be at her cottage.

* * * *

The musical drama, "The Cauldron of the Gods," promises to be an interesting feature of this Convention. A large cauldron, doon, etc., have been built on the Halcyon grounds and here will be told in music and action the story of the building of the Cauldron, or the Holy Grail, according to the Druid mythology. Interesting light and color effects have been arranged and costuming as near as possible to the old Irish hero days.

* * * *

The book, "From the Mountain Top," is delayed somewhat as the publisher had to await a new consignment of special binding used from London.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

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